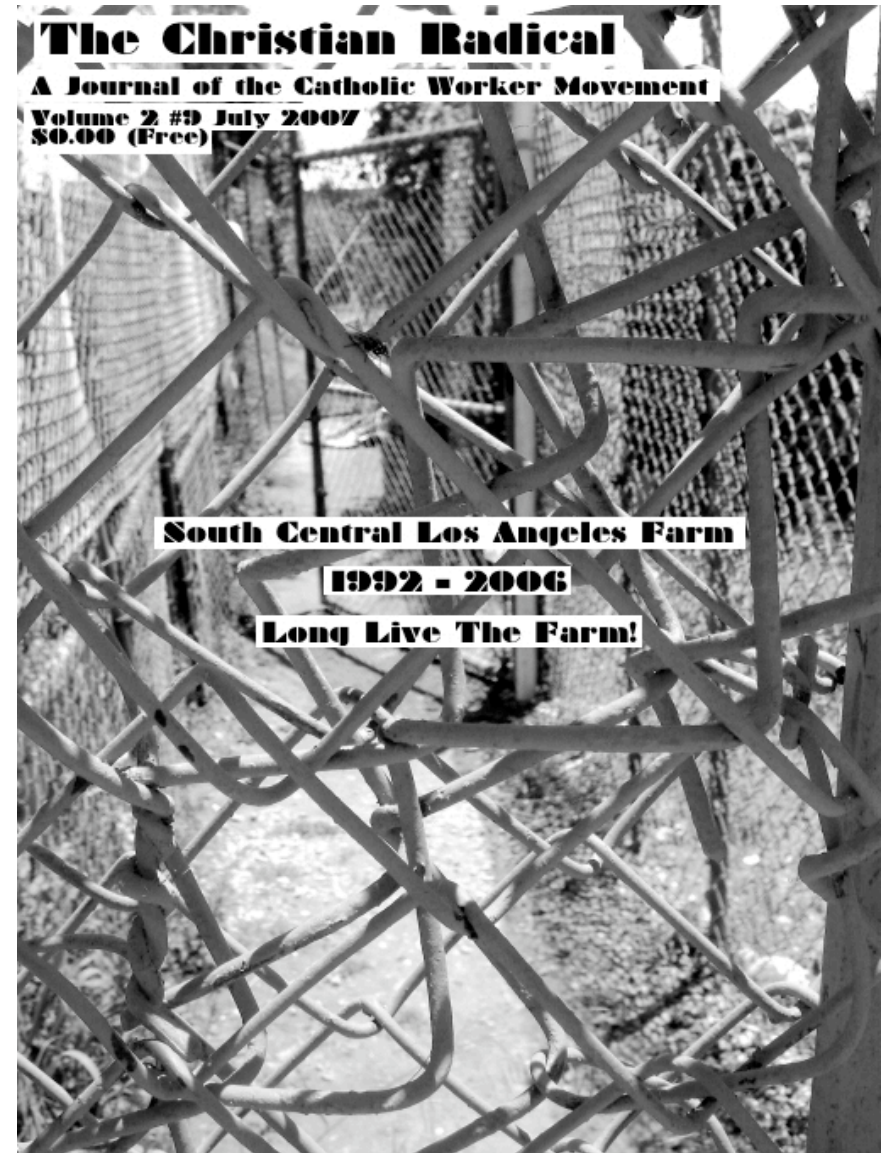




**"IF YOU WANT PEACE WORK FOR JUSTICE"  
-POPE PAUL 6**



## Editors Note:

One year ago this month we published an issue dedicated to the memory of the South Central Farm. It was also the first issue with pictures in it. I was a volunteer at the Los Angeles Catholic Worker in June '06 when the LAPD raided and closed down the farm, which had long been the largest of its kind in America. I took the opportunity to go to the farm and photograph the destruction that had taken place and to interview the farmers. I wrote an obituary titled Death To The Lungs of Los Angeles and dedicated that issue to the farmers and their cause.

The site of the farm is very different now, there are no longer any crops growing there and the farm has been raised to the ground. I wanted in this issue to re-visit this forgotten episode and try to tell the story again.

When I left LA last year I traveled across Canada and down to the Jonah House community in Baltimore and then back home across Canada again. Every place I went I told people about what had happened in LA but though there had been national and international news coverage no one I spoke to seemed to recall the event. I've often thought about the farm over the past year and I have been looking forward to making this issue so that the story can be told and so the farm can be remembered again in this zine.

The photography in this issue was my first attempt at taking pictures for publication and so many of them are the wrong width or of an inferior composition. In last year's issue much of the ones I used were blocked out by text--I've tried to minimize that as best I can and have tried to use fewer articles in order to print as many pictures from the farm as I can. Regrettably I couldn't make contact with anyone from the farm but I have tried to include some new information here. This is just a memorial, as inadequate as it is. I hope you enjoy this issue and please visit their website and tell other people about the farm and what the farmers accomplished. It may be too late to take up the fight for this particular piece of land but events and places such as these are a part of our shared history and unless the story gets told and re-told by people who care it will be forgotten.

--Chris Rooney

## Useful links and places:

### -Catholic Worker Websites:

[www.catholicworker.com](http://www.catholicworker.com)  
[www.catholicworker.org](http://www.catholicworker.org)  
[www.lacatholicworker.org](http://www.lacatholicworker.org)  
[www.ca.geocities.com/vancouvercatholicworker](http://www.ca.geocities.com/vancouvercatholicworker)  
[www.catholicworker.com/bookstore/index.html](http://www.catholicworker.com/bookstore/index.html)  
[www.cjd.org](http://www.cjd.org)

### -Radical/Progressive Christianity

[www.jesusradicals.org](http://www.jesusradicals.org)  
[www.nonviolentjesus.blogspot.com](http://www.nonviolentjesus.blogspot.com)  
[www.geezmagazine.org](http://www.geezmagazine.org)  
[www.catholicanarchy.org](http://www.catholicanarchy.org)  
[www.anglocatholicism.org](http://www.anglocatholicism.org)  
[www.tierra-nueva.org](http://www.tierra-nueva.org)  
[www.romancatholicwomenpriests.com](http://www.romancatholicwomenpriests.com)  
[www.desertwisdom.org/dttw](http://www.desertwisdom.org/dttw)

### -Anti-War

[www.stopwar.ca](http://www.stopwar.ca)  
[www.ivaw.net](http://www.ivaw.net)  
[www.serve.com/nukeresister](http://www.serve.com/nukeresister)  
[www.resisters.ca](http://www.resisters.ca)  
[www.wri-irg.org](http://www.wri-irg.org)  
[www.plowsharesactions.org](http://www.plowsharesactions.org)  
[www.cpt.org](http://www.cpt.org)

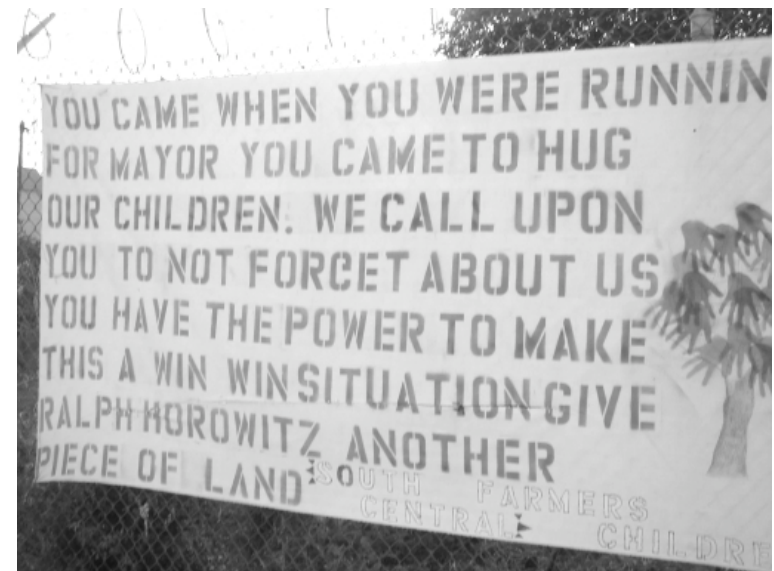
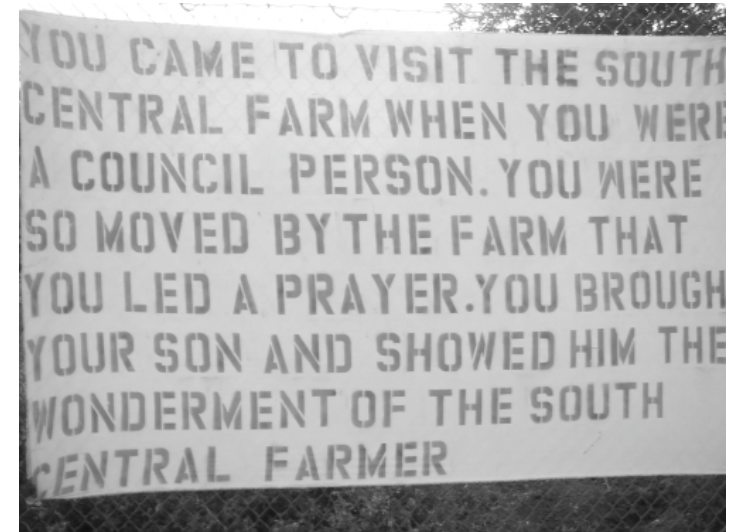
### -Activism

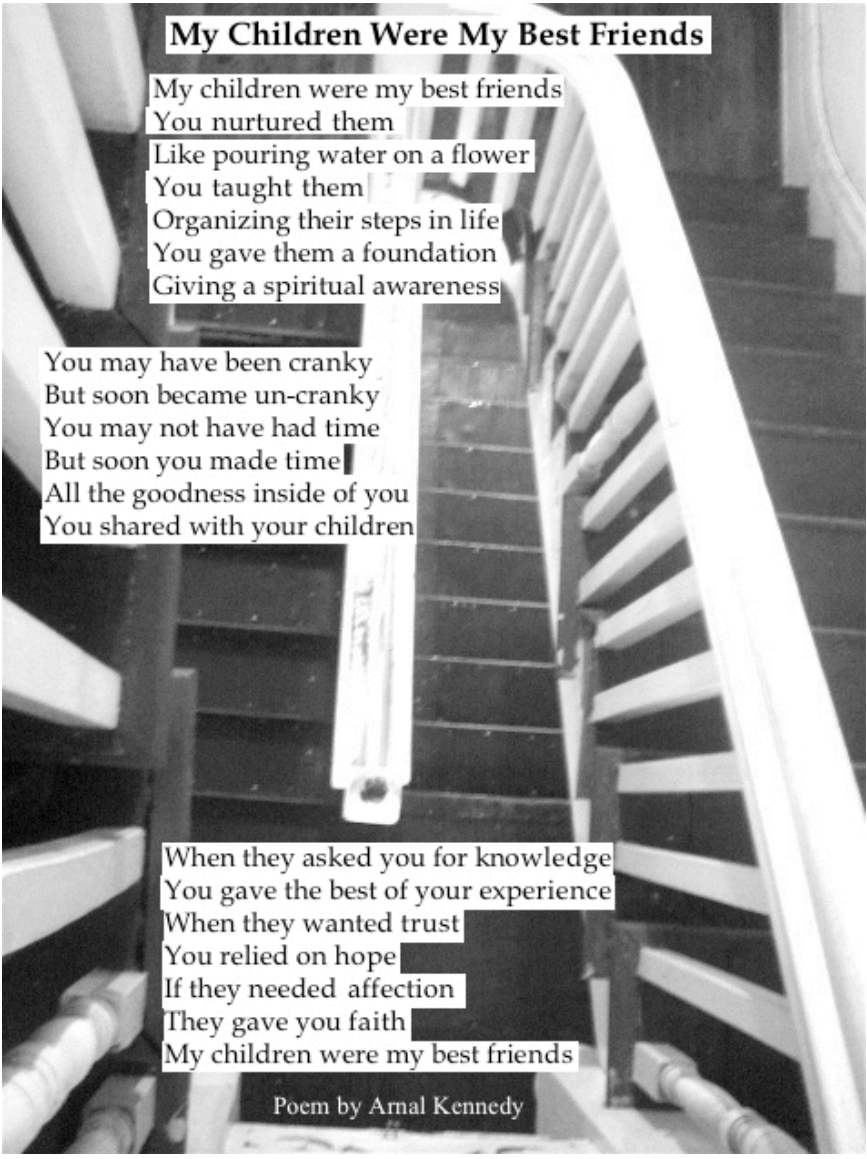
[www.foodnotbombs.net](http://www.foodnotbombs.net)  
[www.vcn.bc.ca/citizens-handbook](http://www.vcn.bc.ca/citizens-handbook)  
[www.iww.org](http://www.iww.org)  
[www.deathpenalty.org](http://www.deathpenalty.org)  
[www.freegan.info/?page=home](http://www.freegan.info/?page=home)  
[www.justicia4migrantworkers.org](http://www.justicia4migrantworkers.org)  
[www.drivemovement.org](http://www.drivemovement.org)  
[www.streamsofjustice.org](http://www.streamsofjustice.org)

### -Other Good Websites:

[www.vancouverdiy.com](http://www.vancouverdiy.com)  
[www.pcac.net/indexn.html](http://www.pcac.net/indexn.html) (*Palestinian Child Arts Centre*)  
[www.southcentralfarmers.com](http://www.southcentralfarmers.com)  
[www.commongroundrelief.org](http://www.commongroundrelief.org)  
[www.teachingforpeace.org](http://www.teachingforpeace.org)  
[www.jonahhouse.org](http://www.jonahhouse.org)  
[www.primitivism.com](http://www.primitivism.com)







### My Children Were My Best Friends

My children were my best friends  
You nurtured them  
Like pouring water on a flower  
You taught them  
Organizing their steps in life  
You gave them a foundation  
Giving a spiritual awareness

You may have been cranky  
But soon became un-cranky  
You may not have had time  
But soon you made time  
All the goodness inside of you  
You shared with your children

When they asked you for knowledge  
You gave the best of your experience  
When they wanted trust  
You relied on hope  
If they needed affection  
They gave you faith  
My children were my best friends

Poem by Armal Kennedy

### What we were about:

A synopsis of the history of the 14-acre urban garden located at 41st and Alameda Streets (taken from [www.southcentralfarmers.org](http://www.southcentralfarmers.org))

Since 1992, the 14 acres of property located at 41st and Alameda Streets in Los Angeles have been used as a community garden or farm. The land has been divided into 360 plots and is believed to be one of the largest urban gardens in the country.

The City of Los Angeles acquired the 14-acre property by eminent domain in the late 1980s, taking it from nine private landowners. The largest of these owners, Alameda-Barbara Investment Company, owned approximately 80 percent of the site and had been compensated \$4.7 million dollars. The partners of Alameda were Ralph Horowitz and Jacob Libaw. The City originally intended to use the property for a trash incinerator, but abandoned that plan in the face of public protest organized by the late Juanita Tate and the Concerned Citizens of South Central Los Angeles.





South Central Los Angeles took a large step towards earning some political respect within the city. At this point the community began to establish that health should come first among other issues in this impoverished community

As part of the eminent domain proceedings, the City granted Alameda- Barbara Investment Company a right of first refusal if, within 10 years, the City determined that the parcel formerly owned by Alameda was no longer required for public use.

Following the uprising in 1992, the City set aside the 14-acre site for use as a community garden. In 1994, the City transferred title to the property by ordinance to its Harbor Department for \$13 million. When it received title to the property, the Harbor Department contracted with the Los Angeles Regional Food Bank to operate the property as a community garden.



In 1995, the City began negotiating with Libaw-Horowitz Investment Company (LHIC), the successor company to Alameda, to sell them the entire 14-acre property. The City negotiators sent LHIC a purchase agreement, and LHIC executed the agreement and returned it to the City in October 1996.

The terms of the agreement expressly made it contingent on City Council approval. The City Council never approved the agreement, and the sale was not completed. The proposed agreement fixed the sale amount at \$5,227,200.

In 2002, LHIC filed suit against the City for not executing the purchase agreement. The City successfully demurred three times to LHIC's complaint, but then agreed to sell the 14-acre property to Ralph Horowitz and his business partners for \$5,050,000.



On August 13, 2003, the City Council discussed and approved the terms of the settlement in closed session, and then passed a motion to approve the settlement.

On September 23, 2003, the City sent the Food Bank a letter notifying it of the sale. The Food Bank, in turn, distributed the letter to the approximately 350 families that were using plots at the garden to grow their own food. The families using the plots are low income and depend heavily upon the food they grow to feed themselves. In addition to growing food for themselves, the people involved with the community garden hold Farmers' Markets, festivals and other cultural events for the public at large.

After receiving the notice from the City informing them that the garden property was being sold to a private developer, the farmers formed an organization-South Central Farmers Feeding Families- and began organizing to retain their right to use the property. South Central Farmers Feeding Families appealed to the City Council to prevent the sale from going through.



On December 11, 2003, however, the City transferred title to the property to Ralph Horowitz and the Horowitz Family Trust, The Libaw Family LP, Timothy M. Ison and Shaghan Securities, LLC.

On January 8, 2004, Ralph Horowitz issued a notice setting February 29, 2004, as the termination date for the community garden. In the meantime before February 29, members of the South Central Farmers Feeding Families obtained legal counsel (Hadsell & Stormer, Inc., and Kaye, Mclane & Bednarski LLP) and filed a lawsuit seeking to invalidate the sale of the property. The Los Angeles County Superior Court issued a temporary restraining order and later a preliminary injunction halting development of the property during the pendency of the lawsuit. Both the City and the Horowitz defendants appealed the Superior Court's order granting the preliminary injunction.





On June 30, 2005, the Court of Appeal reversed the Superior Court's order granting the preliminary injunction. The South Central Farmers Feeding Families had 40 days from June 30 to petition the California Supreme Court to review the Court of Appeal's ruling.

The Court of Appeal ignored the law and sound public policy in overturning the injunction that was in place on the property. The Los Angeles City Charter allows the City to sell real property it determines that it no longer needs. Before selling property it no longer needs, the City must comply with various procedures designed to ensure that the City does not squander resources by selling property it does need. The intent of the Charter is that the City sell only property it no longer needs. The City's sale of the garden property to the Horowitz interests did not comply with the procedures



required for sale of property no longer needed by the City. The Court of Appeal held, nevertheless, that the City did not have to comply with these provisions because it had not determined that it no longer needed the garden property.

In other words, the Court of Appeal ruled that the City can avoid its own charter's procedure for selling property simply by stopping short of determining whether the property it intends to sell is no longer needed by the City. By keeping the property it intends to sell designated as property it does need, the City can go ahead and sell it without having to comply with the charter provision for the sale of real property. The new procedure being approved by the Court of Appeal defeats the very purpose of the charter provision applying to the sale of real property. It encourages the type of abuse that the charter provision applying to the sale of real property was meant to curtail. The city set up their own loop hole.

An appeal to the ruling of the Los Angeles Superior Court terminating the temporary injunction was filed by the South Central Farmers: Feeding Families in the California State Supreme Court. On October 20, 2005 the court decided not to hear the case of the South Central Farmers. A hearing was scheduled then in the Superior Court to clarify the terms of the prior ruling to give the developer Ralph Horowitz his illegal detainer and writ of possession to the property at 41st and Alameda. The hearing was postponed several times from November and stretched into January.

After a few weeks of uncertainty, the South Central Farmers were served with an eviction notice on March 1, 2006. An error on the posting brought the Sheriff's department out the next day to repost. The notice gave the farmers 5 days to vacate the premises.

Within those five days, the farmers used their legal right to appeal the eviction notice by asking to have a hearing in front of a judge. Since March 7, 2006, the farmers have been in a daily state of peril anxiously waiting to see if they'll meet their terminal fate with the South Central Farm. <

## What Los Angeles Did to the Farm

Gerardo Gomez

*Reprinted from the July 2006 issue of the Christian Radical*

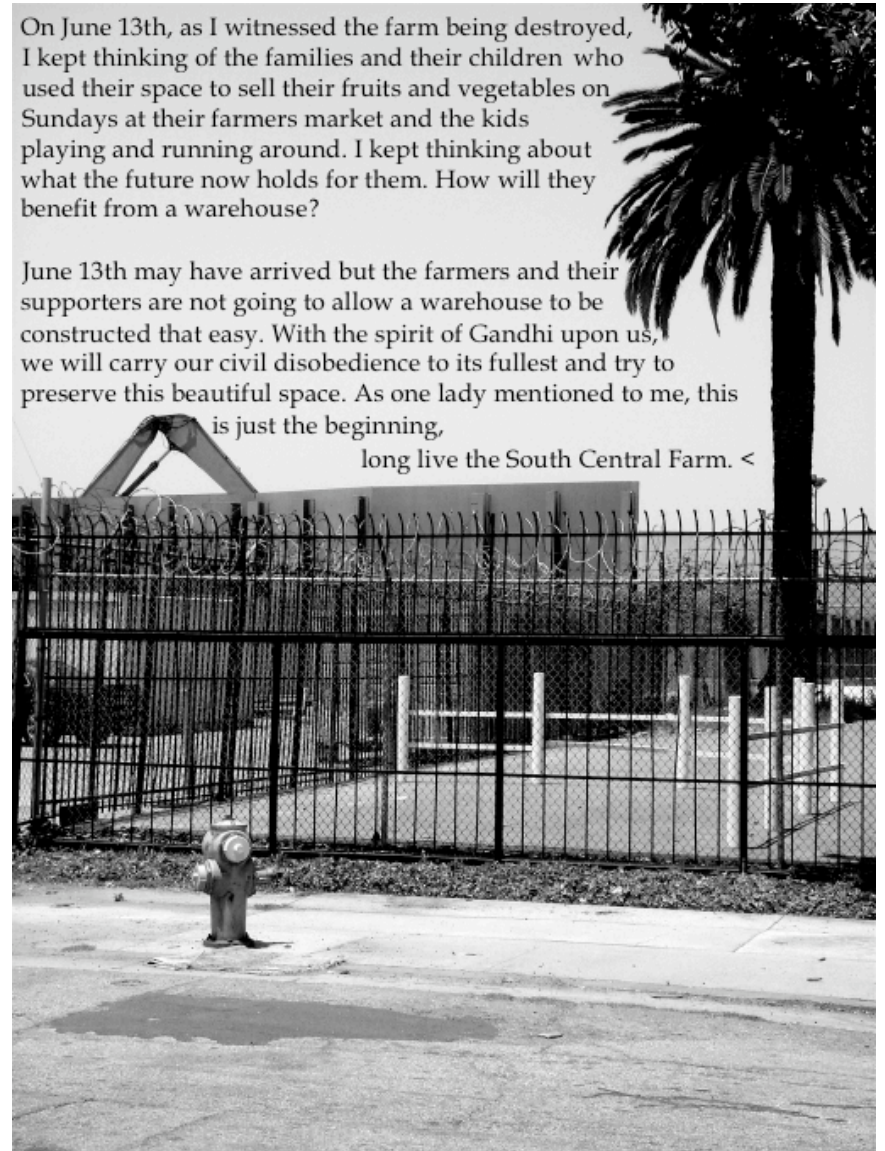
On Tuesday, June 13th, at about 5 in the morning, the sheriffs came into the South Central Farm and followed through with the eviction that was posed on the South Central Farmers. This 14 acre land for 14 years used to be known as the largest urban farm in the nation. It was also the jewel of the city. For a little over 3 years, the farmers along with their supporters have been trying to get the city and their developer, Mr. Horowitz, to allow them to cultivate the land and continue growing organic fruits and vegetables. But, on June 13th this came to an end. On that day, the ambitions of a wealthy developer decided that self sustainability was getting in the way of his plans to take over the land and construct a warehouse. On June 13th, Mr. Horowitz shattered the dreams of the 350 families who for so long cultivated the land to put food on the table. 14 years are not easy to replace. 14 years of growing your food cannot be replaced if you are sent to another small plot to start over and plant your fruit and vegetables.

Antonio Villaraigosa, the mayor of Los Angeles mentioned that he wanted to make Los Angeles one of the greener cities in the nation. One cannot carry a vision of making Los Angeles a greener city and yet allow the destruction of the largest urban farm in the country. A greener city is not just about planting trees, but using the South Central Farm as a model and spreading it to other communities.

Mr. Horowitz thinks that creating a warehouse in those 14 acres will create jobs for the residents of South Central Los Angeles. But, for so long, the community have voiced their opinions. They don't want any warehouses. They want food. Most of the farmers, if not all, have an income at or below the poverty level. The food that they cultivated for 14 years gave them the opportunity to feed their children and have the money that would otherwise spend on food go to pay the bills and the rent.

On June 13th, as I witnessed the farm being destroyed, I kept thinking of the families and their children who used their space to sell their fruits and vegetables on Sundays at their farmers market and the kids playing and running around. I kept thinking about what the future now holds for them. How will they benefit from a warehouse?

June 13th may have arrived but the farmers and their supporters are not going to allow a warehouse to be constructed that easy. With the spirit of Gandhi upon us, we will carry our civil disobedience to its fullest and try to preserve this beautiful space. As one lady mentioned to me, this is just the beginning,  
long live the South Central Farm. <

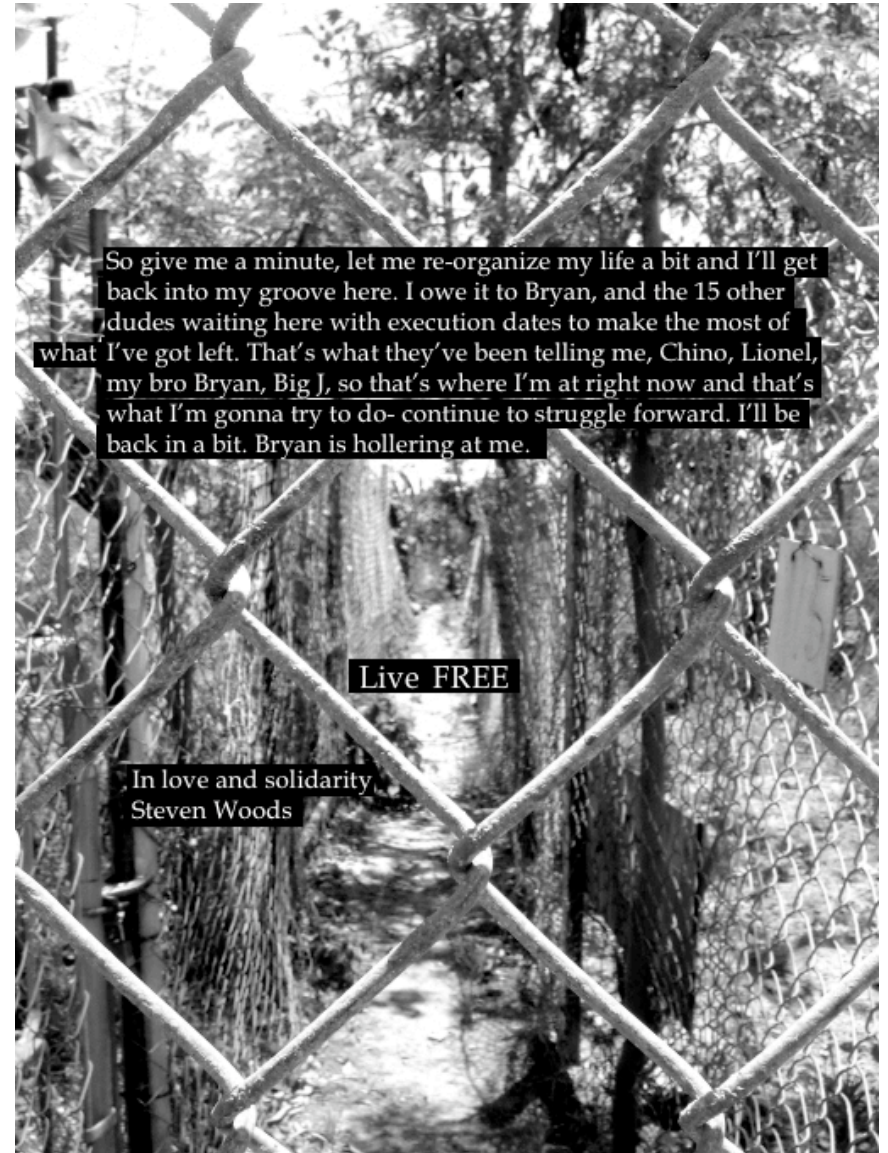






## Reawakening My Spirit

My best friend has 15 days to live. I'm over here with him. He's only a few cells away from me on a section known as Death Watch. There's a bunch of dudes over there, all waiting for the state to kill 'em. I've been on death row for around 5 years now and up 'til a few days ago I've never been around this wing of the prison. I'm normally locked in level 3 disciplinary confinement. I'd still be there, but I've spent the last several weeks since Bryan was given an execution date trying to crawl out of "the hole" and maneuver myself into this cellblock. I haven't been here 48 hours and it's already had an intense impact on my life. I've been sitting around these last several months, in a deep state of depression basically just wasting away. Since my fast and after falling out with the DRIVE movement, my spirit has been incredibly diminished. But this move, reuniting with my dying friend Bryan Knight, who'll be executed June 26th, has brought me back to life. I love this man like a brother and he's about to be taken from me, from his family, and everyone else who loves him. I can't sit here and waste my life, knowing Bryan is about to die, know what I mean?



So give me a minute, let me re-organize my life a bit and I'll get back into my groove here. I owe it to Bryan, and the 15 other dudes waiting here with execution dates to make the most of what I've got left. That's what they've been telling me, Chino, Lionel, my bro Bryan, Big J, so that's where I'm at right now and that's what I'm gonna try to do- continue to struggle forward. I'll be back in a bit. Bryan is hollering at me.

Live FREE

In love and solidarity  
Steven Woods

## Catholics Must Join the Movement to Free Mumia Abu-Jamal

Chris Kessing

Within the merciless walls of the Third Court of Appeals, estranged from the passionate chants of hundreds of anti-death penalty demonstrators in search of freedom at last for their “voice of the voiceless”. Mumia Abu-Jamal’s defense team presented oral arguments on Thursday, May 17<sup>th</sup> to a three-judge panel in Philadelphia, Pennsylvania. Absent from the hearings, Mumia sat cloistered in his prison cage awaiting his fate. Unwavering in his claim of innocence despite nearly a quarter century of imprisonment, which he has described as “highly mechanized hell,” Mumia continues to paint in his memoirs an abrasive portrait of the injustice, racial inequity and brutality plaguing the American “justice” system; all this despite limited resources, various gag orders and countless attempts at censorship by the fraternal order of police and alternative media sources scared of the possible repercussions for providing a convicted murderer with a voice. Though his dreadlocks have only recently begun to gray, his writing reflects a grandparent’s wisdom, chiseled by twenty-five hard years in shackles. Poetic like Solzhenitsyn, Mumia writes, “Prisons are repositories of rage.” Regardless of his work towards progressive prison reform, his fate lies in the hands of the same racist court system that expedited his trip to death row so many years ago, in July 1982. Barring a miracle, without any more opportunities to appeal, the award-winning author Mumia Abu-Jamal has a date with a needle and five grams of sodium thiopental.

Jamal’s life has been nothing less than a self-fulfilling prophecy. He was a founding member of Philadelphia’s Chapter of the Black Panther Party, where he worked to expose and change America’s bloody disenfranchisement of non-whites, non-rich and dissenting voices. Screaming “All Power to the People,” he exposed the United States government’s failure to meet the healthcare needs of its people, provide housing and living wage jobs for its lower class in light of the gentrifying powers in control, and food for its children. He envisioned the mobilization of a socialist movement that would take back the streets and redistribute them to the oppressed and powerless.

Yet the Panthers’ Black Nationalist rhetoric and militant image was met with intense resistance by the white elites in Washington and became the number one bane for the FBI and city police nationwide. According to Kathleen Cleaver, a memo regarding Mumia sent to the FBI in 1968 read “if this young Negro wishes to be a revolutionary, it’s our job to make him a dead revolutionary.” Yes, as a Panther, Mumia armed himself in self-defense from police brutality, the very police brutality that found him running over to his brother William Cook and Officer Daniel Faulkner in the early hours of December 9, 1981.



As Catholics, we mustn’t forget that Daniel Faulkner, the police officer, was not only a casualty of his murderer but also of the prejudice of the American system, that breeds cultural insensitivity. It was the American system that relied on armed militia to keep civil order, as the social inequality between whites and non-whites prevented neighborly communion.



It was the American system during the COINTELPRO era that perpetrated a racial dichotomy of hatred rather than equal embrace. It was the cultural esteem for violence, embraced by the government during the Vietnam War era that shaped the worldview of an impressionable young Daniel. It was these pressures of an worldview formed by the hateful American framework that taught him that the use of excessive force with William Cook was acceptable. Daniel's tragic death illustrates violence begetting violence. In the same way, Catholics mustn't forget the tragic and hardened heart of Maureen Faulkner, married less than five years, a woman in her middle twenties banished to an all-too-early loneliness. Unfortunately, due to a cultural ideal of eye for eye type "justice" and vengeance, the void left by Daniel's death has been filled with hatred without compassion, as illustrated in her articles on [prodeathpenalty.com](http://prodeathpenalty.com), which suggest that justice will only be served when Mumia breathes his last.



so, the movement to free Mumia provides three opportunities for action, as there are truly three immediate victims of December 9, 1981. So far the movement to free Mumia has been built on secular grounds, with groups ranging from young Black Panthers to anti-death penalty coalitions. Still, as Catholics engaged in a personalist movement towards a non-violent society, the campaign to Free Mumia offers an opportunity to work in solidarity with those hoping to share in humanitarian revolution.



For Catholics, state-sponsored killing holds a special place, as Jesus died in Rome-occupied Palestine so mankind may live, and respect the gift of life. So, while our Catholicism does not afford us any special insight into Mumia's guilt or innocence, our acknowledgement of life as made in the image and likeness of God must inspire us to work in solidarity to unlock his shackles, taking a move away from state-sponsored murder.

Certainly the contemporary hierarchy of the Catholic Church, including the American bishops' criticisms of the death penalty as recently as 2005 and Pope John Paul II's declaration of the death penalty as "cruel and unnecessary" has offered a resolute condemnation of such state-sponsored murder. Yet, the most convincing denunciation of the death penalty comes from the Bible and the example of Jesus. Whether Romans 12:14, which promotes peaceful actions towards aggressors, Luke 6:27-37, which emphasizes loving thy enemy and the importance of forgiveness or the ever-famous John 8:2 "whoever's without sin cast the first stone," our tradition is forged in the love and compassion. Certainly the violent eye-for-eye type retribution of capital punishment does not reflect Mt 7:1-5 or Mt 18: 21-22, which emphasizes, again, the absolute importance of forgiveness.



If the United States wishes to adorn itself with the title "Christian Nation," it must avoid such a sorry attempt at "justice." Indeed, the death penalty and

other enthusiastic armaments celebrated by the American culture of war make the idea of being a "Christian Nation" nothing more than a lie for the unassuming and blasphemy for those who truly cherish the loving spirit of Jesus.



As Catholics, our works are works of mercy, not judgment. If our code is truly the Sermon on the Mount, then our Christian appreciation for Jesus' love and for a personalist movement require our efforts to abolish the death penalty and for drastic rethinking of the prison system. Guilty or innocent Mumia has inked valuable testimonies

regarding the deplorable treatment of the human beings the judicial system casts away as "criminals," as well as the morally base prison-industrial complex of the United States government. Though Mumia's militancy as a Panther does not mesh with Catholic/Christian Pacifism, we must unite in solidarity with his vision of social change, as Catholic/Christian radicals working on behalf of the oppressed and homeless find themselves equally subject to the "Harrenvolk" and all American leadership hell-bent on affluent white hegemony.

Though our culture of violence celebrates it as a proper punishment and just deterrent for future crimes, the death penalty disregards human life as made in the image and likeness of God. It places the state--an arbitrary social structure--at a higher level than humanity. As Catholics, we must take the death penalty to task, emphasizing the importance of Christian practice rather than simply flaunting documents written in Christian principle. After all, Jesus did not advocate murdering the sheep that went astray, but rather spoke of a spiritual embrace. We must fight for the life of Mumia Abu-Jamal, because life is the most fundamental and important of God's gifts. Regrettably, though the Eighth Amendment protects against the infliction of cruel and unusual punishment, Mumia Abu-Jamal may endure it very soon. <



## **The South Central Farmers' Report from the United Nations Visit on May, 2007.**

Rufina Juarez

This experience has widened our understanding of peoples' struggle for access to space and land. This UN session concentrated on the displacement of people all over the world but with a focus on land, territory and natural resources of indigenous people. How we as indigenous people struggle for our culture, language ancestral rights, access to our natural resources and the right educate, designate and retain our own names for communities, places and persons, Our children have the right to all levels and forms of education, all indigenous people have the right to provide education in their own language in a manner appropriate to their culture methods of teaching and learning... this is what the model that we had in LA represented in a vary small scale with the poorest areas in Los Angeles, CA. We learned of the results and effects suffered from people who are displaced from their place of origin, be it the first generation, second and the destruction of their families when you are forced to move.

As representatives of our community, we spoke with conviction about the violent destruction of this model and how it affected these families. We spoke of our "goal" to have basic human rights to "good quality food" and that as a community we have that right by our inheritance as indigenous people. The definition of "human rights" was developed during a time in history when repression of indigenous people was in vogue. "We" as people need to redefine what our "human rights" are. This self-determination forces people to change old definitions that do not fit with or relationship to the land and our ways of planting our food.

The UN experience has marked and elevated the struggle of the SCF to an international level. We have denounced, for the record at the UN, the inhumane treatment of the SCFs by the City of Los Angeles. It was 10 days of hard work and learning how nations report on their different plans on how to save the resource of the world. Now the nations are looking at traditional people to bring back a balance with all the 'global warming' that is happening. We participated in the Sixth Session on the Indigenous People Forum with the help of La Red Indigena Xicana. Our intervention was presented on May 18, 2007 in front of

the Special Rapporteur on Human Rights violations. Along with other peoples of the world, we waited for our own turn and spoke on displaced people in poor urban settings. ON Monday, 21 we sat on a panel as a speaker on Migration issues in an urban setting. We talked about the need to access land in order to move from a dependent community to an independent community that can feed their families and surrounding communities in order to deal with diseases in our community; obesity and diabetes. If we cannot change this cycle we will only be part of the market that is full of dependent poor communities on medication since they do not have the right to good quality foods! Yes, we will perish as a community due to the diseases that have taken over and our lack to change our behaviors.



## **United Nations Permanent Forum on Indigenous Issues, 6th Session**

Statement by South Central Farmers and La Red Xicana Indigena  
May 18, 2007

Madam Chair, Indigenous sisters and brothers of the world:

My name is Rufina Juarez, President of the South Central Farmers of Los Angeles and representative of La Red Xicana Indigena. I would like to submit the following statement.

The corporate production of food, such as hybrid corn, soy, and wheat, has taken over the production of local high quality ancestral food (i.e., corn, squash, and beans) through the displacement of traditional agricultural communities who

produce food for their own use and for trade. Corporate take over of agricultural lands forces families to flee to local and international urban areas, where they transform from a self-reliant, highly skilled agricultural society, into poor and politically vulnerable substrata of urban society. Economically dependent on low wages for unskilled labor, men, women and children lose their relationships, roles, ancestral knowledge and practices of self-sufficiency. Their lack of economic resources makes them dependent on cheap poor-quality food produced by the corporations, which displaced them in the first place. Coupled with the lack of health education and basic health care they are highly defenceless to long term diseases like obesity, diabetes, cancer, and asthma, which make them lifetime consumers of pharmaceuticals. The rise of childhood illnesses produces long-term profit for corporations. Indigenous peoples in diaspora are in fact paying for their own oppression.

For 14 years since 1992, the South Central Farm was the largest and most biologically diverse urban farm in the US. The farm was organized within a traditional collective structure. A variety of indigenous plants, medicine and seeds from throughout the hemisphere were cultivated and preserved on this farm. Nahuas, Seri, and Zapotecos were among the farmers who brought their traditional plants, seeds and agricultural technology from their homelands, reflecting the contemporary diaspora of Xicanas/os and newly displaced indigenous peoples from México, Central and South America in the US.

After three years of political and legal struggle to save the farm we were evicted due to not having any rights as migrant and displaced indigenous peoples in the US. I am here to put on the UN record, the excessive force and police brutality that occurred in June 13, 2006 when we were forcefully removed in the mist of litigation of the right to title. 350 indigenous farmers have been made dependent on the purchase and consumption of corporate foods. Consequently, we've been denied the right to grow our traditional foods and teach our children their relationship with the land. We are an example of a dispersed indigenous population that does not have any rights to practice the continuity of our ancestral traditions outside of their homeland. We are indigenous peoples in the US who need the international protections of the Declaration.

We were evicted and more than 500 trees and all our traditional medicinal plants were destroyed in the name of economic development. This is a story commonly

known through out the world, especially when it comes to the exploitation of ancestral land, territories and natural resources. However, here we are referring to a fundamental human right to grow our own ancestral foods and medicine and to pass it on to the coming generations. The nation-states refer to this as "Food Security", however, if as indigenous peoples in diaspora we can obtain the protections and right to grow our traditional foods it would mean "food sovereignty".

For this reason we would like to make the following recommendations:

- \* 1) We urge the UN member states to adopt the UN Declaration on the Right of Indigenous People as approved by the Council of Human Rights, without any addendums.

- \* 2) We invite the Special Rapporteur on Migration and the Rapporteur on Indigenous Peoples and Human Rights to look into the abuse of indigenous peoples rights, especial that of children who are in diaspora in the United States and are suffering from the vulnerability of malnutrition and under nutrition, which in effect is affecting the alarming rate of chronic illnesses such as child/youth diabetes, asthma, cancer and lymphatic diseases.

- \* 3) We endorse the Women's Caucus Statement on Human Rights, specifically the statement and recommendations relevant to Indigenous Women and Migration, which urges UN Member states to address the issue of large number of indigenous migrants within and beyond national borders and the particular vulnerability of indigenous women migrants.

- \* 4) We endorse the Caucus of Abya Ayala Statement, specifically item #6 and 7, which recommend's that UN Agencies (such as UNESCO, FAO-Food and Agricultural Organization, CHR-Council on Human Rights, Special Rapporteur's) work to influence and/or develop appropriate mechanisms, instruments and indicators that would allow for the collection of disaggregated data that would identify the specific conditions of indigenous peoples in diaspora within the United States.

**South Central Farmers**

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**La Red Xicana Indígena**

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## Catholic Worker School: A Manifesto

Eric Anglada

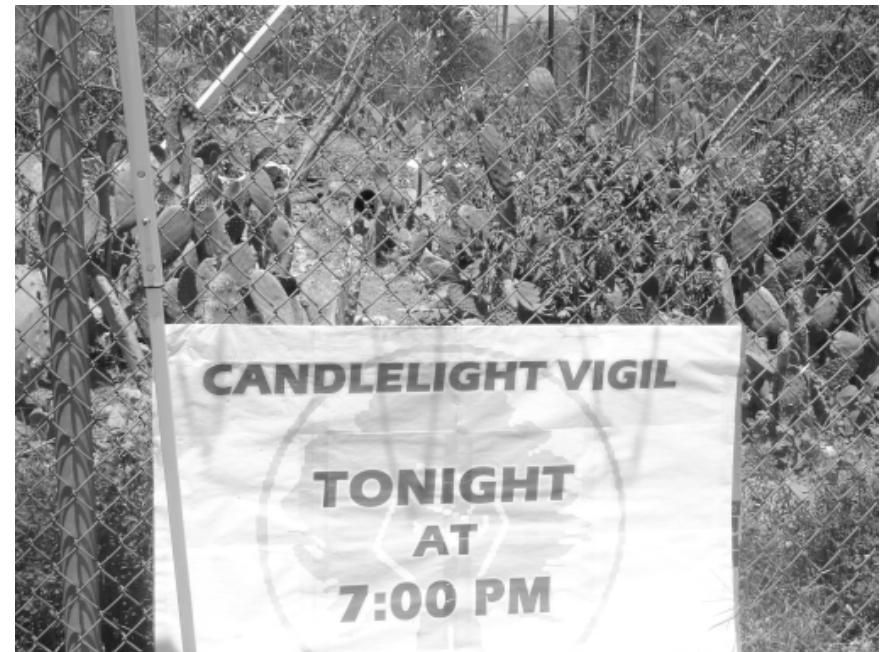
The Catholic Worker (CW) movement began in 1933 as an attempt to put faith into practice. While it has come to be widely known for its soup kitchens and houses of hospitality, the intellectual founder of the Catholic Worker, Peter Maurin, thought of the CW primarily as a back-to-the-land movement with three tenets: Cult—that is, worship; Culture—that is, study; and Cultivation—that is, agriculture. Together these form what Maurin called an agronomic university.

Based on the faith and practice of CW co-founders Peter Maurin and Dorothy Day, we in the Dubuque CW community are committed to education, sustainability, hospitality, non-violence, and faith.



We believe in education. While each house within the movement exists as a de facto kind of school, we facilitate an intentional educational centre combining the three elements of the agronomic university stated above.

Our Catholic Worker School (CWS) is located just outside of Dubuque, Iowa on New Hope CW Farm. We live and work in collaboration with our sister community, Hope House, the urban house of hospitality for the poor and homeless in downtown Dubuque.



Topics of study at the school seek to interpret for today those ideals which have inspired and informed the CW movement over time. Our respect for the intellectual life is such that we welcome everyone to be a part of it, regardless of education or socio-economic background. We invite student-guests for periodic study sessions. Courses will be offered for adults, children and mixed groups. At different times throughout the year we create a community of worker-

scholars to learn about a wide variety of subjects, ranging from the practical (e.g., organic growing, composting, food preservation, green building) to the more theoretical (e.g., CW history and thought, theology, literature, politics). Each school session varies according to interest. We welcome to attend those who desire to bring thought into action and a way to foster healing, affirmation and change in our lives and our world.

We believe in sustainability. We are convinced that the CW movement of the 21st century must re-consider the way we view sustainability. Sustainability is an integrated concept, related to all aspects of our life. We promote sustainability in two general ways: through responsible land use and our efforts to live a balanced lifestyle.



We believe that an active care of creation is as important as the traditional corporal works of mercy, feeding the hungry and housing the homeless.

The direction towards wise stewardship of natural resources is most important in this era of environmental degradation. Given our commitment to the practice of farming, we apply our continuous learning to our work as we tend the vegetable gardens, orchard, and animals.

We are all called to live in a balanced and integrated way. Each person finds that balance, in various degrees, via study, prayer, work, and leisure. A significant issue within the CW movement is the burnout rate amongst those serving in the urban house of hospitality model. A central concern of ours is to carve out a lifestyle that is sustainable—emotionally, physically, spiritually—over the long haul.

We believe in hospitality. Activities of the CWS at New Hope Farm continue and further expand our hospitality to the poor of Dubuque by growing fresh organic produce and other farm products for the Hope House community and guests. Additionally, we provide a place and hospitality for student-guests to come to learn, work, and pray, and to re-charge for the endeavours they will return to upon their departure from the school.

We believe in non-violence. We are profoundly concerned with the pervasiveness of violence in our society and in the government. Over the course of its 75 year history, the CW has engaged in various ways of resisting violence. Part of our vision is to be imaginative in the way we engage in resistance to violence in its various guises. One question, of many, that animates us is how we might bring about a society that, according to the vision of the prophet Isaiah, will "study war no more" and "beat our swords into ploughshares."

We believe in nourishing our spiritual lives. We are a community dedicated to the spiritual life. We are committed to a catholic (i.e. universal) Christianity, open as well to alternative expressions of the life of the spirit. Individual and shared spiritual study and prayer is a significant part of the CWS experience.

Our goal is that of the broader CW: To build a new society within the shell of the old and create a society where it is easier to be good. Our CWS honours the ideals of the Aims and Means of the Catholic Worker. The Dubuque Catholic Worker community is attempting to live out the full vision—Cult, Culture, and Cultivation—of the original intent of founders Maurin and Day. <



## Scholars And Workers

Peter Maurin

1. By living with the workers in Houses of Hospitality scholars will be able to convey to the workers why things are what they are, how things would be if they were as they should be, and how a path can be made from things as they are to things as they should be.

2. By living with the workers in Houses of Hospitality scholars will be able to win the workers' sympathy, and therefore keep the workers from being influenced by selfish demagogues.

3. By living with the workers in Houses of Hospitality scholars will be able to become dynamic and therefore be the driving force of a new social order.





## **We Believe So We Speak**

2<sup>nd</sup> Corinthians 4:13

**Arnal Kennedy** is a resident of Ammon Hennacy House in Los Angeles, California. A veteran of the Vietnam War, he is also a prolific writer and is published in the Catholic Agitator, the paper of the LA Catholic Worker.

**Gerardo Gomez** is a Resident of Los Angeles, a supporter of the South Central Farmers and a volunteer at “the Hippie Kitchen” run by the LA Catholic Worker community; His article is reprinted here from the July 2006 issue of this zine.

**Steven Woods** is currently serving a death sentence at a state prison in Texas. He has a blog at [www.anarchyinchains.com](http://www.anarchyinchains.com) If you would like to write to Steven you can send mail to Steven Woods #999427 Polunsky Unit 3872 FM 350 S Livingston, TX 77351. Please pray for the repose of the soul of Bryan Knight who was murdered by the state of Texas June 26<sup>th</sup> 2007.

**Chris Kessing** lives in Andover Connecticut and is working on a degree in political science and theology, after graduation he plans on joining a Catholic Worker community and has hopes of starting one of his own.

**Eric Anglada** was co-organizer for the Olympia, WA Anarchism and Christianity gathering in January 2007. He has lived at the St. Jude Catholic Worker in Champaign, Illinois for the past four years and is a founding member of the Catholic Worker School in Dubque Iowa.

**Peter Maurin** b. May 9, 1877 d. 1949 was visionary and co-founder with Dorothy Day of the Catholic Worker movement. He lived his whole life in holy poverty and though he never wrote a book his “Easy Essays” form a prominent cornerstone of the movement’s philosophy.

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Thank you again for reading.  
Chris Rooney, and Karl Germyn  
Editors, The Christian Radical

